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How can a cause that is all evil produce such abundant good? The comforting assurance is that the time will come when man, thus revealed in the full light of his tremendous energies for good and evil, will mobilize his strength for the conquest of moral and spiritual evil, finding the higher equivalent for fratricidal conflict. The note in the book which commands us is its prophetic sternness and profound insight. Young men ought to hear this modern voice crying in the wilderness of preparedness leagues and programs of militarism.

William Newton Clarke. A Biography, with Additional Sketches by His Friends and Colleagues. New York: Scribner, 1916. Pp. viii+262. \$2.00.

The author (Mrs. Clarke, evidently) tells how a great amount of personal manuscript connected with Dr. Clarke's life and work was destroyed in 1910 because he "did not intend to leave behind him data of any kind which might one day be exploited material for a biography." Over half of the present volume has been used for a sketch of Dr. Clarke's life. This affords a pleasant and fairly satisfactory impression of the main incidents in his useful career. In view of the strong autobiographical element in Dr. Clarke's *Sixty Years with the Bible*, a study of the genesis and growth of his theological judgments is not so necessary as it would otherwise have been. We feel, however, that the biographical section of this book might have been handled with a stronger grasp. Personal appreciations and recollections are interesting to kinsmen and acquaintances; but they are occasionally repetitious, and even a skilful editor cannot produce a unified impression out of such material. One of the most revealing memorials is from Dr. Harry E. Fosdick (pp. 117-19). Clear and beautiful as is the impression left by this gracious treatment of Dr. Clarke's significant career and character, we cannot avoid regret that the same number of pages could not have been used in the publication of a more adequate biography. William Newton Clarke's contribution to American thought was too significant to be finally portrayed by even so affectionate but incomplete a volume as this. There is a portrait of Dr. Clarke as a frontispiece, and the index is excellent.

Faith Justified by Progress. By Henry Wilkes Wright. New York: Scribner, 1916. Pp. xiv+287. \$1.25.

"Faith is belief that the ideals of personal life can be realized, a belief which is affirmed and acted upon in advance of proof from actual experience." In an introduction the author reviews the progress of thought through the

mediaeval period; Copernicus, Kant, Hegel, James, and Dewey; and defines his own position as critical idealism embodying the good elements of pragmatism. This position recognizes "*will*" as fundamental to human personality, as the root of human activity, the source of human progress." But since will is so central, he devotes a short chapter to its further elucidation. After this somewhat abstract introduction he enters a more concrete discussion of progress in its actual stages through history. These stages are: (1) The primitive life which is absorbed in the gratification of momentary desire. But this life is essentially unsatisfactory. So through enlarging experience and continuous exertion we reach (2) the natural life where man learns to avail himself of the regular sequences of nature to utilize natural processes, to employ natural forces. But here, too, the inadequacy is extremely urgent, and we are led (3) to the supernatural life. Here faith leads to the projecting of a plan of a larger and more permanent life. But this life, too, despite its peculiar grandeur, fails because of its incompleteness. It shut out from its ken the refractory forces of nature, and all such human individuals as possessed neither intellectual grasp nor spiritual insight. Its ideal was that of a spiritual aristocracy. And so we are led to (4) the culminating stage of the universal life, whose fundamental postulate is that "the actual world contains the potencies of adaptation and growth of which human intelligence may avail itself in the establishment of a universal spiritual life." These stages elaborated and squared with the actual facts of history abundantly justify faith.

The postscript on the future of religion is a fitting close to a work which is optimistic in an acceptable form. Although the author's conception of will is very comprehensive, in the reviewer's opinion there is hardly sufficient recognition of the great fact that will to be efficient must be *directed*. Reason must at least sit on the right hand of the throne.

We heartily commend the book to a wide constituency.

Is Christianity Practicable? By William Adams Brown. New York: Scribner, 1916. Pp. xiv+246. \$1.25.

The title of this book raises a momentous question. In plain view of the present world-condition after two thousand years is the religion on which we have depended as final really practicable? The question cannot be dodged, but Dr. Brown does not wish to dodge it. With perfect composure he faces it squarely. In the first place and the last place he insists that in the large and true sense it *has never been tried*. It has never had a chance.

He makes a very important distinction at the beginning. Hitherto Christianity has been

utilized as an individual matter; as a social factor it has been overlooked or totally neglected. It has never once occurred to a single one of the falsely so-called great Christian nations to apply the eternal principles of Christ in solving either national or international problems. The idea has somehow prevailed that when nations are dealing with each other it is a game of grab and hold by force. They have sought to exploit each other. The idea of even cold, calculating justice has been suppressed. The great Christian conception of common human brotherhood has not occurred to the nations. So they have built armaments. Science has been taxed to the utmost limits in devising instruments of destruction.

But usually it takes suffering and sorrow to wake us up, and now we are waking up in very truth. Those who see far and wide are beginning to see what our fathers ought to have seen long ago. The teachings and example of our Lord are for the healing and happiness of the nations. The indications now are that at last Christianity is to have a fair trial. Such, we believe, is the thesis of Dr. Brown's book. He sustains it with cogency and power. He is always sane, avoiding, for example, the extremes of both the militarists and the pacifists and pointing out difficulties in the way of the league of nations. The central position of the church assures her, if she is wise, the leadership of the great nations to the realization of the Kingdom of God. Moreover, we are not shut up to present resources, powerful as they are. "But God has other workers still to enlist, and new powers still to release, and these in time—if we but do our part—will make accomplishment certain, and usher in the new social order for which the world still waits."

These lectures were delivered in Japan, and ought to have a wholesome influence in counteracting the baleful effects of jingoism both in Japan and in America.

Davis: Soldier-Missionary. By J. Merle Davis. Boston: Pilgrim Press, 1916. Pp. 347. \$1.50.

The title expresses the extent of the subject's work and experience. Dr. Davis was born in New York of New England stock. In his early boyhood his father moved to Dundee in northern Illinois. Here he made his way through the district school, taught, and became a student at Beloit College. In the middle of his course he responded to his country's call, served with distinction through the Civil War, becoming a colonel. Then he returned to Beloit, after graduation went through the Chicago Theological Seminary, served as pastor, and finally found himself in Japan, where he was to do his greatest work. Missionary work in Japan still in the early seventies was in the face of almost insur-

mountable obstacles. By nature Dr. Davis was an evangelistic educator—a rare and much-needed combination. So he soon felt the necessity of higher education if real Christian progress was to be made among the Japanese. Previously he had met at Amherst Joseph H. Neesima, whose thrilling story is here briefly told. Through the co-operation of these two men the Doshisha was founded, and in the story of Dr. Davis' life we have a stirring history of the early struggles, the growth, the later perilous struggles, and the ultimate triumph of that great school.

The problems that Dr. Davis had to meet in connection with the school after it had become well established were more perplexing than those at the beginning. The danger came from the department of physical science. The teachers became exclusive specialists, and then gradually lost interest in the spiritual side of education, and some of them became out-and-out atheists. It looked sometimes as if all were lost. The death of Dr. Neesima was a severe blow. But the soldier in Dr. Davis served him well at this critical juncture—and through the years many a hard-fought battle was won. At last the Doshisha was saved, and the fact that it is now a powerful intellectual and spiritual force in Japan under the presidency of Dr. Harada is due in a very large measure to the evangelical loyalty, wisdom, and persistent energy of Dr. Davis, who in one of the later chapters is fittingly characterized as the "All-Roman Missionary."

The Death of a Nation. By Abraham Yohannan. New York: Putnam, 1916. Pp. xx+170. \$2.00.

While we are constantly hearing about the horrors that are being inflicted upon the Armenians, Jews, and Belgians, we hear nothing about the equally great horrors that are being suffered by the Nestorians or Assyrian Christians in Turkey and Persia. This is probably due to their "small number and lack of literary representatives." But while we are surrounded by horrors it is just as well to have the list as complete as possible. This book gives the history of the small sect of Nestorians who are designated the "Ever Persecuted." Then follows a "Chapter of Horrors" into the details of which we must not go. But even this chapter closes with the prayer: "May God forgive the Turks and Kurds, for they know not what they do!"

Rest Days—A Study in Early Law and Morality.

By Hutton Webster. New York: Macmillan, 1916. Pp. xiv+325. \$3.00.

This volume presents the same characteristics as a previous book of Webster; it embodies wide reading now expected of ethnologists.